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of witchcraft. Barrett records that very little attention is given to wounds per se beyond the application of hot beeswax or a leaf to keep off the insects; however, a few individuals have specialized in the setting of broken bones. Apparently, this specialty is not taught, but a person who wants to engage in this activity practices by removing the corn kernels from a dry ear of corn and then replaces them in their sockets under cover of the husks. This is said to develop finger dexterity and the sense of touch. With growing competence the neophyte bonesetter practices mending the limbs of domestic animals, and eventually, the first human patient requests his services. Clean fractures seem to be rather easily handled, and it is said that "green-twig" fractures are similarly mended. The price for this service is high, ranging from 500 sucres to over 1,000 sucres.

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For illnesses caused by spirit possession or spirit loss, a brujo or witch is needed. There are no special requirements for becoming a brujo beyond the desire and money to pay for instruction. As the prophet is seldom honored in his own country, so the Cayapa

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maintain that the best witches are not Cayapa at all but rather the Cholo of Colombia and the Colorado of Ecuador. Next in order of preference are the highland Indians around Ibarra, and, finally, those Cayapa who have been instructed from the masters listed in descending order of preference. Those Cayapa who have been instructed by other Cayapa enjoy very little esteem. There is said to be a good deal of jealousy between witches, and in popular belief they are said to seek opportunities to kill off their rivals.

The Cayapa theory of spirit possession is that if one is wandering in the monte, a spirit may spy one and fall in love with one. The spirit then embraces the victim and enters his body. Spirits or inimical objects may be implanted in the body by witchcraft as well. When someone falls ill and lingers in illness for a time, the charge is made that an enemy is at work. The task of the brujo is simply to rid the body of the object or spirit that is causing the illness.

The witches' paraphernalia consists of archaeological artifacts that were made by the people resident in the area prior to the Cayapa occupation. A